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FOREIGN LETTER

BERLIN, GERMANY, July, 26th, '86.

DEAR BRO. GAMBRELL:

I believe I sent you my last letter from Paris, the lovely capital of France. Our stay there was exceedingly pleasant, but the weather growing so uncomfortable, we hastened to the mountains of Switzerland through the beautiful country of Savoy.

However you scarcely realize that you are in "the land of the sky" until you reach Belgrade a few miles from Geneva. You then begin to see something characteristic. The peasants of the 22 different cantons formerly were known by their costumes, so often repeated in pictures, and which one must see in the original to appreciate. The whole country is picturesque. Geneva is set like a gem in the mountain basin at the extreme end of the lake. The one thing that impressed me most in Geneva was that Calvin who spent so much of his life here, and did so much for Switzerland, should not have so much as a stone to mark his unknown grave; while Rousseau is honored with a grand monument in the little island at the outlet of the lake, beside the principal bridge in the city.

True, Calvin forbade any monument to be erected to his name, but it seems but just that his last resting place should be known by his countrymen. There are many intensely interesting points in and near Geneva. Blood-dyed history that must move the heart of any traveler.

After leaving Geneva, by diligence for Chamouni, we were besieged by a train of beggar children, sometimes following for a mile, holding out their little ragged hats and ever muttering "an sou." The people are small of stature, oftentimes dwarfish, with tall necks, protruding in some cases several inches over the collar.

As we gradually climb the mountains over the loveliest paved road, you cannot realize how high you are, until within a stone's throw of immense fields of ice.

Yet beautiful flowers bloom at the base in myriads, peeping oftentimes out of the rocky crevasses, where there seems to be not an atom of earth. Not even in the sunniest

lands of our own south have I seen more lovely wildflowers.

It is but a day's drive to Chamouni, and when once there, you will wish to stay. Nature here uses her grandest language. Mount Blanc presenting many grand views from Geneva on, and beyond this point, seems here to enjoy an associated greatness, that strikes you with its forcible fitness. On the opposite a mad cataract rushes down the mountain side and the restless river over its rugged bed completes the harmony of the wild scene. Just opposite the window the eternal glaciers lay, a sea of glass to the summit.

I shall remember Chamouni when many other things shall be forgotten. Lovely vale and village! Here I should have planted my tent and lingered till the winter snows drove me away, but a tourist must move on. So on we went, up and over the Alps, until you lose yourself in wonder which sometimes becomes terror and sometimes adoration. As we round the top torrents of rain poured upon us, and the icy air penetrated, as well as the rain.

Separated from the grandeur of the occasion told in detail, one would be constrained to say with Josiah Allen's wife, "Is this pleasure?"

To get the true answer you must climb for yourself.

We have been in Germany several weeks. Stopping first at Munich one is captivated with the art galleries, magnificent buildings and lovely wide streets, which you feel the need of so much in Leipzig. The suicide of the late king Ludwig is still a theme with the people, and his father is also reported to be deranged.

We were not much in love with Leipzig. Four things will impress you here: the great number of hunchbacks, the women and dogs drawing the same cart, the soot covered chimney sweeps and the number of bow-legged children—which last feature is repeated throughout Europe among the common people. The great book centre of Europe, you will be disappointed sadly in the appearance of the University and Conservatory—especially the latter. Approaching it by a low archway looking in upon something like a backyard, you find a building looking as if it might be a good sized kitchen. old and mildewed—yet students get more music here for money invested, than anywhere in Europe. We found some very pleasant Americans here and had the privilege hearing a fine sermon in English, which is not always our privilege.

Germany is protestant, but when you enter their churches you find the Christ suspended on the cross, either in marble or on canvass, oftentimes both, above the altar, with tall wax candles burning on golden candlesticks, chanting service and much ritual. We enjoy the music which is good in tone, as the organs are grand, but if you listen long your eyelids grow heavy—remember it is good in tone, only one tone.

The established church here is Lutheran—and you are all the time impressed with the number and grandeur of the churches, and the small amount of christianity. In Leipzig they have no Sunday-School. Here then have they been more successful. The Evangelical church has a Sunday school and the Scriptures are taught to the young.

Berlin is the beautiful capital of Prussia, and although her Emperor is poor compared to the other great Princes, yet he is the idol of his people and a noble patron of Arts and Science.

The University with 4,000 students is a splendid building. The

Royal Library with its thousands of volumes is simply inspiring—we visited the reading room early one morning and found hundreds already there deep into books and manuscripts. We have visited the king's palace in every country through which we have passed and nowhere does the elegance and architecture, equal the Royal Palace of Berlin. You feel as if you were walking through some enchanting dreamland, some magic creation which fairy books of my childhood retailed.

The Empress' Palace is a wonder of skill and you will find many things to interest you that you do not find in the houses of common princes. These crowned heads are all on their summer lark, or we would not be so fortunate as to get a peep into their homes.

I think one of the most touching beautiful things we have seen is the Mausoleum of Frederic Wilhelm IV. It consists of a marble temple deep in the lovely park, in which lay the sleeping forms of the Emperor and his Empress, carved in the purest white marble. The work was one of love, having been sculptured by Rank a poor artist whom the Empress educated, and who asked that he might make this expression of his gratitude. There are other beautiful works of his in the city.

The Kunst Ausstellung is the finest collection of pictures in Europe. It was founded more than a hundred years ago by Frederick the Great and the present Emperor has remodeled and beautified it until it seems as if the magician's hand could do no more.

Our stay has been quite long here, as Dr. is much interested in the hospitals and has had very interesting conferences with Dr. Koch and Bacterian. Dr. says he finds this wonderful student of nature and science to be quite an humble investigator, while he does not think he has discovered the universal panacea, yet he has quite proven the fallacy of many old theories.

We have yet to visit Belgium, the great Dusseldorf Gallery and Waterloo. Then we shall turn our heads homeward.

Our company have kept remarkably well and with all the joys and pleasures of foreign travel, will be glad to see our native land and hear our mother tongue again. I have been impressed as I never was with the text: "Get knowledge and understanding." Arrive at a German hotel, hungry and tired with no ability to order your dinner, and no one in the house who speaks English and you realize all the nervousness of a storm party at any meal.

I run over in mind my German verbs, study up the conversational guides and oftentimes come off 2d best in the contest.

We have been getting understanding in the school of experience.

To show you how much I have improved I can use a German catalogue in an art gallery—but I must stop.

There is so much one might tell that would be both amusing and instructive.

You are doubtless near the close of the convention just at this time and nothing would give me more joy than to greet you at home.

Our party will break up at New York as Miss Ezell returns to Boston for another year. Her friends will be pleased to know that she makes a splendid tourist as well as a companion de voyage.

All join me in kindest remembrances.

Very truly yours,
M. W. PHILLIPS.

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COMMUNICAION.

How Missionary Seed was Sown

Mrs. M.—I have something in my mind that I want to talk to you about, but you haven't time now?

Mrs. D.—I have time always when you have anything particular to say.

Mrs. M.—Well Annie Burr wants to know why we can't have a society and raise money for the little heathen.

I told her we had had a society. She then remembered that Mrs. F. Mrs. M. Mrs. D., and ever so many others used to meet at the church and laugh and talk and have such nice times. I told her yes; it was always pleasant to meet each other there, but we talked about the heathen and their need of the Gospel, and how we must support the missionaries who were teaching them of our Savior and His love. I can no longer help you and mother and others in the Sabbath School—my time on earth is short. I know and oh! I do want to do all I can for my dear Master's cause ere I am called away, and I have thought if you would help me, for I am physically so weak, (mother I know will help), would like to organize a little missionary society. My first wish is to do the most good for the children themselves, next for the cause for which they work. To accomplish this, I think to have my little Louise President.

She is a Christian, and I do so long to see her actively at work before I go. When to have them work for their contribution. This will encourage their industry, and consequently, more interest in the cause. I hope by having the great need of more children, will they see the need of a Savior, and thus early in life may they come to Jesus.

With this object in view the little society was organized with four little girls, aged 12, 6, and 4—two of being six years old. Six others have joined since, all under 12 years of age. They were organized by adopting as a constitution the simple words:

We the undersigned little children, agree to band ourselves together to work for Jesus.

The name was taken from the song in Gospel Hymns—"Jewels." The dear fingers for the last time, ran over the keys of the piano and the little voices joined in singing the song which they adopted as "their song."

The first meeting was held at her bedside for she could no longer sit up. The society called to order—the Jewels sang. After prayer by the little President, contributions were taken upon and placed in the hand of Mrs. M., who pale and weak, but with eyes brightened with interest and enthusiasm, watched and directed.

Each one was requested to report how they had earned their money. Some by sewing, some by housework and other ways.

Within two months the Treasurer reported \$5.00 on hand which was sent to N. O. to assist in building the Vallance St. Church.

Then came the closing scene of the life of one of the brightest Christians on earth.

Words fail to portray it—dying she was! and fully conscious of the fact—the cry, "Oh! if I had my life to live over how zealously would I work for my master!" could but bring forth from us who listened the response, "If you who have given your life to the cause, shall feel thus what shall be our account when called to render it, who have done comparatively nothing!" God help us all to be up and doing!

The continued appeal to us

"mother" Mrs. D.—I don't let my little society die! I feel that there is a great work for these dear little children in this world. Bring them together as often as you can, tell them of Jesus who has done so much for them—and sometimes tell them of me! I have loved them, oh! so dearly, and I want them to meet me in Heaven.

A few hours more and she had passed into rest.

Circumstances were such that the little band must be severed—the little "Jewels" separated; but not until \$5.00 more had been collected and sent to Brother Boykin for the St. Vallance St. Church. Each one determined to do all she could in the sphere in which God placed them. Four of them are in Georgia waiting the Lord's opportunity to resume the work.

We remember that the Christians at Jerusalem were scattered for His honor and glory and are encouraged.

We have now two societies, one in Monroe, and one in Trenton. We want a band of "Jewels" in every town, in every church in the South, particularly in Louisiana and Georgia, where the name of Annie C. Miles is known but to love.

When we meet we will talk of Jesus and his love—of Jesus and his power to save, and all pray God to bless our feeble effort to advance his cause.

Friars Point, Miss.

We have just closed one week's protracted meeting with our church here, assisted by Brother R. A. Lee, of Helena, Ark., who did most of the preaching. Hoping that Bro. Lee, whose labors had been so much blessed in other places, moved by the Spirit might be the means of sowing our people to a better discharge of Christian duty, and sinners to the importance of their soul's salvation, we invited him to "come over and help us." Seldom have we heard the gospel preached with more earnestness and power, and it failed to bring forth the fruits of righteousness, it was because of the hardness of unbelief, and not from any lack of the faithful presentation of the truth.

"They would not come unto me"—we still pray that the good seed sown on this, and former occasions, may yet spring up and bear precious fruit for the Master. Though our churches are not growing rapidly, as we desire, yet our hearts have been encouraged the present year, by the earnest and increased attention to the gospel and its demands on us as Christians. Our Mission Board has done a good work among the churches of this, Sandflower Association. We have been able to keep Brother Milam for nearly three months in the mission work, within our bounds, and a number of churches have been restored to active work, and, we believe, our Association has been spiritually very much benefited. Your writer, also, under the direction of the Mission Board, visited the church at Lyon, and after a very interesting meeting, re-enrolled the members of the Sandflower church, who desire, with renewed effort, to do their duty to Christ, and accomplish their work as Christians. He also visited the old bounds of the First Baptist church of Bolivar county, at two special times, to gather up the members and start them a fresh in their Master's work. The members were few—the old church having been almost broken up, by death, and the disastrous overflows of 1882-5. After several days of preaching, the former members, that could be gathered, were re-organized, and now they feel happy and rejoice in their little church at Central School House. We realize, that through our Mission Board, made up of

members of Friars Point Baptist church, aided afterwards by other churches, much good work has been accomplished for the advancement of true religion, and for the glory of Christ.

Nearly one hundred and twenty dollars have been raised to carry out the plans of the Mission Board in the boards of the Sandflower Association. May God, for Christ's sake direct us in the great needed work of preaching the Gospel, in this destitute section of our State.

W. L. SLACK.

A Revival at Poplarville.

I am happy and wish every body to know it. And as your mission is to keep secrets (a going,) I will first tell you the cause of my rejoicing. We have been hard at work here since last December, have made some progress in "good works," but the spirituality of the church has been at a low ebb, and we have been making special prayer for a revival, like David, our prayers have been "revive us again," and like David, too, we can now say "I cried unto the Lord and He heard me," for we are in the midst of a precious refreshing from the presence of the Lord, and are therefore happy.

We commenced the meeting last Thursday night in a quiet way, and have seen the interest grow from day to day. There has been eight accessions, three by letter and five by experience. Yesterday evening at 6:30, I buried with Christ in baptism three happy souls, among whom is our own boy Leolon. We had arranged well for the service, and the baptisms were performed with such care and decorum that the critic's keenest eye could see nothing "indecent," but all that was necessary and beautiful. The meeting was opened and closed, we might say, with public collections. The brethren gave nobly, responding to every call. The following amounts were collected:

For Cuban Missions, \$5.00; for General Association, \$6.25; for Hymn Books, \$3.00; for Incidentals, \$5.00.

I shall have to start to-day to my mission work, and therefore, closed this meeting last night. I very much regret having to close the meeting here, but I hope the revival will continue to revive.

I am much encouraged and confidently expect to build up a strong church here, if I remain here. I fear that I shall be forced to leave here for want of support—the churches are undeveloped. Brethren Flanagan and Fry were with me, and helped me in the work. Elder J. A. Smith, a good man and Father in Israel, was present, who also aided us.

T. D. BUSH.

Rocky Mt. La.

We closed a very interesting meeting of nine days last Sunday at Red River church. Fine interest to the close. I baptized seven last Sunday, and one awaits baptism. We expect others to come in. Brother G. W. Hartsfield, from Mansfield, was with us six days, and Brother G. M. Harrell, from Minden, was with us four days. These brethren did excellent preaching and worked well together. We begin a meeting here tomorrow night.

T. B. HARRELL,

Woodville Miss.

Please announce that the Pastors and Deacons' meeting of Carey Association will hold its next session with the Beulah church at Slaughter Station, La., on L. N. O. & T. R. R. To convene Saturday 10 o'clock a.m. before the 5th. Sunday in Aug. All are invited.

G. B. ROGERS,
Pres. Ex. Board.

OUR PULPIT.

THE GREAT QUESTIONS.

BY ALEXANDER MCKENZIE, D. D.

"What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?"

He made this appeal to those who murmured because he received sinners and ate with them. If he had not received sinners, he must have eaten alone. Now the question comes to us. How do we answer it? If you had a hundred sheep, and lost one, would you leave the ninety and nine and go after that which was lost? You have no sheep. If you had ten houses, and one was on fire, would you leave the nine and care for the one? If you had five children, and one of them was sick, would you leave the four to save the life of the one? If you, a woman, had ten pieces of silver, and lost one, would you leave the nine, and light the lamp and sweep the house, and seek diligently until you found it? If we answer "yes," then we approve the feeling and action of the Lord, as he has presented them in the questions now before us. We would seek the one. He sought the one. So Jacob, with ten sons, sorrowed for the two who were taken from him, and could not let one of the ten leave him. So David with his house and his kingdom, mourned over his son and cried with a bitter cry, "Would God I had died for thee, O Absalom, my son, my son!"

When Coleridge walked one morning on the shore, he found the men talking of some fishermen who had risked their lives in an attempt to save a boy who was drowning. He said: "I don't know why it was they did it, but sir, we have a nature toward one another." Yes, and that nature impels us to seek and to save one who is lost. It was so to Him who came to seek and to save, who has described his work in this question of the shepherd and the sheep.

The relation between the shepherd and his sheep in the East was very close. They were friends. They shared their life. He called the sheep by name, and led them out. They knew his voice and followed him; but a stranger they would not follow. He gathered them within the fold at night. He took them to green pastures and by still waters. He carried the lambs in his bosom. It would sometimes happen that one would stray away from him. It would be hard for a sheep to find his way back; for he would lack the sagacity which would guide his return. He would be in constant peril; for he would lack the ability to defend himself against his enemies. Then would the shepherd leave those who were safe, and go after the one which was lost until he found it. How simple and life-like is this picture of the shepherd—of the Good Shepherd.

Our Lord had no sheep. He was not a shepherd like David. But his sheep were men and women, boys and girls. They had wandered and were lost. For them he went out seeking to save. Does it seem that he was too great for this? That, while a man might well seek his sheep, the Lord would take so much pains? Ah! because he is so great he is the more sure to seek his sheep. His greater love makes the search more certain. To seek and save is just like him. Remember too, that they were not sheep he sought, but souls; the children of his Father, with endless years before them—he will seek them for

"The love of God is broader Than the measure of man's mind And the heart of the Eternal Is most wonderfully kind."

The Lord, in this question, speaks of the sheep as lost. Who has lost it? The souls whom Christ is seeking—who has lost them? God has lost them. Heaven has lost them. Truth and right have lost them. Life has lost them. They

have lost themselves. It is a fearful word, whose hopeless accents move our hearts. The ship is lost. "The child is lost." "The life is lost." How heavy is the sound of the word! What depths of meaning were in it when it came from the lips, from the heart of divine compassion. "That which is lost."

We have wandered from God. We have turned from heaven. We have left the right for the wrong. We have failed with our life. It was his own world—lost. He came to seek and to save that which was lost. For this he left heaven and its angels. He left its glory and delight. He came into the world, he lay in the manger, he walked among men; he took on himself their sicknesses and sorrows. He removed the signs of death—blindness, palsy, leprosy, death—he gave his life in ministry to others; he told men of God and his love; he told them of life and blessedness. He gave them God's promises; he begged them to return—the wandering children—to the loving, waiting Father, he brought love, mercy, grace to them, and begged them to come to him and be saved. He promised to save them—"I give eternal life." He said, "Come unto me and live." Still he is saying this. We hear it in his own words. It is spoken by his friends in his name. It is the part of friendship for us to repeat his message of love, and to call the wandering sheep to the Shepherd, the lost soul to the Savior.

At length, friend, we are found. Here Christ has come to us. We hear him, see him. He has come to us where we are, and we are found. But this parable of our Lord does not end with "found." "When he hath found it, he layeth it on his shoulders. This must be added to the finding. Has it been? With many of us who are here this has been done. Is it so with all? Here is the first element of uncertainty. Lost, found: all is sure thus far. Shall we be laid on his shoulders and carried to his home? It is for us to say. If we were sheep, he could easily lift us up and bear us away. Change the illustration a little. Suppose it is a bird which he has lost, sought, found. Can he put his hand upon it? As he reaches out his hand, the bird flutters, spreads its wings, soars beyond his reach, further into the thicket, higher into the threatening clouds.

We are like the bird. We can fly from him if we will. We can let him take us and carry us into life, to heaven, to God. If we will consent he will take us in his hand, and we shall be safe, saved. "No one shall snatch them out of my hand." You have seen a child try to unclasp a man's finger to get the treasure hidden within. How the child toiled, and how vainly, to lift one finger, and to hold it while she raised another. How safe was the prize the man held in his strong grasp! So it is when Jesus holds us. We are in his hand and no one can ever open the hand and take us away. O friends, dear friends! let him take us in his hand and hold us in safety and quiet and hold us forever!

There is much more to be said. Our Lord is not content with this presentation of his work. He enlarged it and said: "I am the good shepherd. The good shepherd giveth his life for his sheep." In seeking, finding, saving, he dies for his sheep. The picture is very plain. It is easy to understand what he has done for us, if we will let him show us. We let others explain Christ's work, and they confuse us. When we are willing to let him explain and illustrate it all is clear. Here are the elements which enter into his redemption. Here is the atonement as he presents it to men and children. "Could anything be plainer? We have the sheep away from the fold. We see the wolf creeping toward it. Then between the sheep and the wolf comes the shepherd. The shepherd kills the wolf and the sheep is saved. 'I am the good Shepherd. The good Shepherd giveth his life for the

sheep." This has he done for us. He died for us. To save our life he gave his own. Let us fasten our eyes, our heart upon the simple picture of his work, till we see what he has done till we say

"I was a wandering sheep;" "Jesus my shepherd is;" "Twas he that love my soul."

—Independent.

COMMUNICATIONS.

Baptists Meddling With Politics.

[The Biblical Recorder publishes the following—the history it contains will make good reading for Mississippi Baptists.]

Certain resolutions, giving no uncertain sound on the living issues of Temperance and Prohibition, were introduced into our recent Convention at Montgomery. After a warm discussion they were adopted by an overwhelming majority, thus placing the Convention on record as against the manufacture and sale of intoxicating drink as a beverage. The principle objection urged against the adoption of the resolutions, by a Baptist Convention, was that it looked like "meddling with politics." Some of the brethren seemed to be very much alarmed lest our zeal for the Temperance cause should run the old Baptist ship upon the breakers. While the discussion was going on, the writer of these lines felt strongly inclined to refresh the memories of those brethren with certain facts in the struggle of our Baptist fathers for religious liberty. They seem to have forgotten that, before the American Revolution, we had some sort of Religious Establishment in most of the Colonies, and that it was only after stubborn and long contested fight, in political assemblies, that religious liberty was secured. Take, for example, the case in Virginia, where we had an established church supported by taxation. This unholy union of church and State was in direct antagonism to the Baptist principle of soul liberty, or freedom of conscience.

Yet they had to submit to the sale of things and suffer persecution at the hands of the State church, or else "meddle with politics" in so far as was necessary to strike down the Establishment and place all denominations of Christians and those of no denomination upon the same footing before the law. Our Baptist fathers chose the latter course. When trouble arose between the Colonies and Great Britain and the mutterings of the coming Revolutionary storm were heard, the Baptists saw their opportunity and were not slow to take advantage of it. In 1770 a call was issued for a Convention to meet and organize a General Association of Virginia Baptists, the object of which was to watch developments and have general supervision of the interests of the denomination in the coming conflict. The Convention assembled, at Craig's, in Orange county, in May 1771, and organized "The General Association of Virginia."

At the annual meeting in 1775 there was an immense gathering, and one of the living questions discussed and acted upon was the existing political crisis of the country. They finally prepared and unanimously adopted an address to the State (political) Convention, which was to meet in Richmond that year. The address contemplated two subjects, viz.: (1) The freedom of the Colony from British rule, and (2) the freedom of religion from all government trammels and direction. But these old-fashioned and untried Virginia Baptists did not stop with sending up a memorial. They appointed three commissioners—Jeremiah Walker, John Williams and George Roberts—to present their memorial to the Convention, and they were especially instructed to remain at the Capitol during the session, to mingle and converse freely with the members of the Convention and to employ every honorable means to attain the ends

proposed. If any brethren present objected that this was meddling with politics, their history has not been written. There was objection to this action of the Baptist General Association of Virginia, but it came from the friends of the Establishment. The action of that Convention is significant: (1) It instructed its delegates in Congress (Philadelphia, 1776) to declare the independence of the Colonies, &c. (2) It placed dissenting Chaplains on the same footing with Chaplains of the Established church. (3) It framed a Constitution for the State in which was incorporated the principle of *soul liberty* or *freedom of conscience*. Every year thereafter the General Assembly of Virginia received memorials from the Baptists and counter memorials from the friends of the Establishment until in 1779 they passed an act repealing all laws looking to the support of the clergy by taxation. Dr. Hawks the historian of the Episcopal Church, in Virginia, regards this as the law which effectually destroyed the Establishment. And he says concerning it: "The Baptists were the principal promoters of this work, and in truth, aided more than any other denomination" in its accomplishment. In the Associations of that sect, held from year to year, a prominent subject of discussion always was as to the best mode of carrying on the war against the former Establishment. After their final success in this matter, their next efforts were to procure the sale of the church lands."

It would be interesting to go into a detailed account of the struggle in the Virginia Legislature, in 1784 and 1785, between the advocates of religious liberty and their opponents. Let it suffice here to say that the Baptists and their political friends finally triumphed in 1785, by securing the passage of the "Bill for the Establishment of Religious Freedom in Virginia." Of course the Baptists were in raptures. The reformers of the 18th century did not repeat the fatal blunders of the reformers of the 16th century in the matter of union Church and State.

But the question arises, shall we, in this more advanced age, condemn and disown the action of our fathers in making the bold and perilous fight which they made, in State Conventions and General Assemblies, for religious liberty and against the union church and State? I say perilous, because if Great Britain had triumphed over the Colonies, the Baptists of America, in the 18th century, would have met with a fate similar to that of the Anabaptists of Europe, in the 16th century.

The brethren who opposed those Temperance resolutions at Montgomery for fear that our cause might suffer from such "meddling with politics" may answer the above question. I will close this statement by submitting for their consideration the further and somewhat significant historical fact, that in 1785, the very year of the passage of the bill securing Religious Freedom in Virginia, there began among the Baptists, on the banks of the James River, a powerful revival, which spread like fire among stubble, all over the State, and which continued until the close of that century. It does look as if the Great Head of the church was honoring and blessing our Baptist Fathers in Virginia for their patient and heroic struggle for his cause. And I am quite sure that He is the same to-day that He was then. But whether we are as loyal to Him as our fathers were remains to be seen.

C. F. JAMES.

Culpepper, Va.

P. S.—I am indebted for the above historical facts, &c., to Howell's "Early Baptists of Virginia," and Curtis' Progress of Baptist Principles, books which ought to be in every Baptist's library.

C. F. J.

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Selecting a School.

DEAR RECORD:

The following editorial from the Religious Herald is so full of good suggestions that I beg leave to request its publication in your columns. Let every parent read it carefully and then pray and then read it again.

W. T. LOWREY.

Blue Mountain, Aug. 9th.

Where shall we send our child to school? This question is now coming upon the hearts of many parents. The public school close by does not afford a complete solution of the question. The desire of the parents, the needs of the child nature, preparation for particular position and prospective work—above all, the provision for moral and spiritual culture—are not met in the public school. The child must go away from home. Where? It is a serious question. It ought not to be left to the mother nature, ought not to be settled at breakfast over a cup of coffee, ought not to be determined by the lowest rates of tuition and board offered, nor by the wishes of the child's associates. A cheap school is the poorest investment you can make for your child, like oats for your horse at the cheapest market. The cheapest school may be the poorest one. It is a short-sighted policy to attempt to get teachers for your child as cheaply as you get grooms for your horses. A cheap education means an undeveloped mind and broken-down body.

Don't be in haste for the special training of your child. General culture is more important than special training. Don't be controlled by the child's idea of the uselessness of this or that study for the practical purposes of life. "If I am to be a merchant," says the boy, "what is the use of my learning Latin or Greek?" Yes, but if, And suppose your pastor had been allowed to go directly to the Theological Seminary from his church and home in the new joy of early Christian life and desire to preach. Manhood is the best preparation for success in merchandise or ministry. The graduate of an advanced ladies' seminary will make a better house-keeper than a rude kitchen apprentice. The school that develops manliness makes good farmers, merchants and ministers. Don't be deceived by those short-cut methods of educational preparation for life. Let the special schools alone until your child has secured a good collegiate education.

Make careful inquiry into the discipline of the school proposed for your child. A prominent magazine has published recently a series of articles from leading men in answer to the question, "How I was educated." It is a wonder that some of them came out of their school life worth anything at all, when such was the discipline of some of the schools. They deserve more credit themselves for their success than their schools. If your boy has the beginnings of bad habits, which you cannot wholly remove because of his associates at home, see that in the school proposed there are rules of daily life and study, gently and most earnestly enforced, disobedience to which involves the severest penalty. Select the school whose principal or president cares more for his pupils than for his fees—who can look you in the face and say: "I want to make your child good as well as learned." Here is the advantage of a boarding school over a day school while the pupil boards in a private family. Study is more regular, interruptions more rare, and the mind dwells in a literary atmosphere and grows by what it deliberately feeds on. The apparent injustices and hardships are just the lessons your child needs to learn.

Make careful inquiry into the hygienic condition of the school proposed. It is not hard study that generally breaks the health of the student, for that is healthy work. It is bad food, ill-ventilated rooms and no exercise. One night of public dancing will impair the health

more than a month's hard study at a well ordered school.

Select a school that does mental subsoiling. Scratching the surface three or four inches deep may be good farming in Virginia (we cannot yet believe it is), but it is a poor teaching. Cramping is equally as poor. Students ought to be cultivated, not like corn in rows, but like grape vines, each trained on its own trellis. The good teacher studies his pupil more than his text books. He ought to know his text books before he sees the student.

Select a religious school. All other things being equal, select one of your own denomination. If there were no schools founded and administered by Baptist men and women, there would be good reason for your selecting one established by others. There is no such reason. Our schools are as good as any in the country. Their graduates stand as high as any. We do not sacrifice general culture to denominationalism. The unconscious religious influences in the school are a great power in the student life. The moral atmosphere of the school is as of great importance to you as the literary atmosphere. Beware of educational processes that dwarf the conscience and the affections. Our young people want the side of faith and reverence in their nature, strengthened, and not weakened. Religion is the crown and the completion of the human nature. Let the school of your child be one where many virtues or womanly tenderness and spiritual sympathies of the principal and teachers will lead your child to the fear of the Lord, the beginning of all wisdom.

Students Memorial of Dr. William Williams.

The attention of all students of the Southern Baptist Theological Seminary, especially those of the period covered by Dr. Williams' connection with it, 1859-1879, is invited to this statement.

That the movement began soon after the death of Dr. Williams to place a suitable monument at his grave, has never been completed.

At a meeting of contributors held in Montgomery last May, during the session of the Southern Baptist Convention, Dr. J. Wm. Jones, the Treasurer of the Fund, reported three hundred and fifty-nine dollars in his possession. He also tendered his resignation of the office. The meeting accepting his resignation, elected Rev. A. J. S. Thomas, of Charleston S. C., Treasurer, and instructed him to proceed with as little delay as possible to erect a monument with the funds reported. Brother Thomas will carry out the instructions given him as soon as the funds are received from the former Treasurer. In the meantime, he would be glad to receive additional contributions.

It is believed that several brethren who subscribed have not paid their subscriptions, preferring to pay when the money would be needed; and that other brethren who did not subscribe, and some students since the period above mentioned, would be glad to have some share in placing a worthy testimonial of affection and esteem at the resting place of our beloved teacher and dear friend. The original intention was to secure five hundred dollars. The fund can be easily increased even yet to that amount, if brethren interested, will act promptly.

It will be gratifying to all who are interested in the monument to learn that Dr. Broadus has kindly consented to write the inscription.

JOHN STOUT.

Chairman Montgomery Meeting, Society Hill S. C., July 26 1880.

Notice.

The Sabine Baptist Sunday-school Convention meets with the Wallace church, six miles northeast of Lodus on the Texas Pacific R. R. in Desoto Parish La. The protracted meeting will follow the Convention. Will Brother Friley come. I will furnish conveyance from depot. Time, Friday before the 5th Sunday in Aug. B. F. Frowns.

To the Woman's Missionary Societies of the Baptist Church of the Grand Cane Association.

We send greeting, and as that body meets with our church at Keachi on Thursday night before the 1st Sabbath in September, we earnestly request that each Society be represented at that time. Come with full and complete reports of all work done within the associational year, and let us covenant together that we will renew our energies and try to double the amount for the next year. We had a very interesting and impressive meeting at the Convention, though but few reports. I must say of those, however, they were well prepared and reflected great honor on the secretaries and I wish they would inspire others to emulation, to go and do likewise.

Now, as system is the key-note to success in any enterprise I would respectfully and earnestly urge all Societies to systematize their work, have regular stated meetings and regular stated dues, and insist upon regular attendance and payment of dues, and send quarterly reports, carefully prepared, to the Secretary of the Central Committee. Mrs. Mattie Bowls, Shreveport, La., and thus being in constant communication with the laborers in the Master's vineyard like the electric chain we will feel the pulsations of every Christian heart as the divine fire flashes along the line.

Upon a call being made at the Convention for the organization of other societies, five good sisters pledged themselves to go home and organize one each in their different churches and we all pledged ourselves in a tearful hand clasp to go home and renew our efforts to assist the Executive Board in all its departments of great and good work that is being accomplished through its instrumentality to the extent of our capacity.

Mrs. Susan Christian, President of the Woman's Baptist Missionary Society at Keachi. Per Mrs. Mary Hall, Secretary.

Learned Miss

This church held a meeting of seven days and suspended in the interest of Prohibition, until first Sabbath in September. Brother Merrill assisted the pastor. His eloquent Biblical sermons were greatly blessed in uniting, edifying the saints and also in convincing sinners that salvation is found in Christ only, that repentance and faith are the only prerequisites to pardon. One joined by letter, two Methodist ladies by baptism. The writer serves the saints at Salem also.

E. E. SMITH.

Columbus Miss.

I want to heartily second Brother Noffsinger's article about lady visitors at the Convention. All honor to Meridian for its princely hospitality. This scribe and his wife found a most agreeable home with Sister Duncan, who certainly knows how to make lady visitors feel comfortable. But I wish to say the Columbus saints will welcome the sisters who shall honor us with their presence at our Associational meeting in our city September 11. We hope to see the Record man.

C. E. W. D.

August 6th, '86.

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T. G. SELLERS,

President

Starkville, Miss., July 8th, 1886.

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Thursday, 30th September, 1886.

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COMMUNICATIONS.

Sylvanena.

We have just heard of your success in driving the whisky curse from old Hinds county. I feel like praising God and taking courage. I know you are happy, and I rejoice with you. With me it is a kind of double joy—joy because the right has triumphed, and in view of the base means to which the whisky men resort I can but rejoice at their disappointment. Bless the Lord for His goodness.

Well, we are just opening the fight in Jasper. Our election comes off the last day of this month. Dr. Black, of Meridian, speaks in Paulding to day. He and Brother J. H. Gambrell, we hear, are to canvass the entire county during the next two weeks. I feel with the help of the Lord all will be well. Pray for us, God bless you.

W. THIGPEN.

New Zion.

On the 3rd Sunday in July Pastor Buckley began a meeting of days at New Zion church 3 miles east of Harrisville, Simpson county. The meeting continued five days, nine accessions, 2 by experience and 7 by letter. Preaching by Elders C. Johnson, R. Drummond, J. R. Johnson, and the writer struck for them. Elds. Edmonson and Mullens were present and did good. Miss Lanola Touchstone made good music on the organ for which we return thanks.

STRONG RIVER CHURCH.

The writer began a meeting at this place 4th Sunday in July, lasting five days, 3 accessions. Elders Buckley, Drummonds and Edmonson did the preaching.

CROOKED CREEK CHURCH.

The writer assisted Pastor Buckley in a six days meeting here, beginning the first Sunday in August, 4 accessions. We hope much good is done.

J. H. LASE.

Hebron Miss. Aug. 6.

Blue Mountain.

With some disappointment and much regret I must tell you that the whisky men have carried Tipah county. Their majority was only eighty five, and some of their votes were won by methods the most contemptible. We are not discouraged, "Faith crushed to the earth will rise again." We are in for a life time fight, and virtue will some day conquer vice.

I am proud to say that four fifths of the vote in our supervisors district went against the saloon, and prouder still that not one citizen of either color, in the town of Blue Mountain voted the wet ticket. Where is another town that can show such a record?

We hold our bar largely responsible for the defeat. Every lawyer in the county, except one, belongs to some church. Everyone of them acknowledges that prohibition is right and should exist in the county, yet several of them, who are always foremost in every canvass, were content to sit idle and see us defeated. With their help the victory would have been ours beyond question.

Two of our young lawyers, Chas. M. Thurmond and John Y. Murry Jr., entered the lists at the beginning and fought valiantly for the right, and the good people of this county will not forget their record.

Although the whisky ticket has carried, they have gained little or nothing. The county has not had a saloon for two years, and I don't believe they will have one for the next two. Ripley and Blue Mountain have chartered schools and local prohibitory laws. Every other town and every district feels confident that any effort to establish a saloon will be defeated. So we have not lost much. Indeed, I believe we have gained, for the whisky men boasted that they would carry the county by a majority of 1000. They only missed it by 915.

M. B. L. WREY.

PROHIBITION NEWS.

"Hinds county gone dry," heads your grand, glorious tiding of August the 12th. Let me "relate" and then say, ought the writer be allowed to cry out in joy and thanksgiving. Glory, glory, glory!

I first entered Hinds county about the 15th of June 1880, on my way to visit a relative of my family and seeking a home.

I passed through from Pearl to the Mississippi, I found on the Northern verge of the county on Big Black, land to suit, brought out wife and little one as sound and lovely a couple of the gentle sex as ever came to it. We lived in the county we may say until April '63, when we left before the "grandest army the world ever saw," left the home of thirty-three years, the loved ones are in her soil waiting the Master's call. At the least, I say fifty years ago, the charge was made, "crazy on the liquor question." A high compliment.

May I not bow my head and bend my knees humbly, to the Father who has done all this, with, "I thank thee that mine eyes hath seen the glad tidings. My home, the home of my boy wife, the home and resting place of my boy babe and his mother, is purged of the greatest evils of our race."

All honor be to the whole souled workers!

H. OF HINDS.

I write to let you know that Lee county has wheeled into line with the grand old county of Hinds, and gave four hundred and ninety-six majority against the sale of liquor. Both parties worked heroically, but thanks be to God that to-day the grand old county stands in the line of the redeemed.

F. B. ARNOLD.

Shannon, Miss., August 12th, '86.

Franklin county "gone dry." Election, 10th, passed off quietly, with a majority against the sale.

"Praise God from whom all blessings flow!"

Praise him all creatures here below!

Praise him above, ye heavenly host!

Praise Father, Son, and Holy Ghost!"

T. M. ELLERBE.

Hamburg, August 14th, 1886.

Meridian.

Send your boys to Clinton for an education. Four expect to go from my congregation next month, all members of the First Baptist church and willing to lead in the young men's prayer meeting when requested. They are two sons of W. H. Hardy, one of T. C. Carter and one of mine. Let us crowd the halls of Clinton College with our best boys. The Faculty is first class; the work done excellently; the moral influence good. And it may be that I will deliver another lecture before the institution.

J. W. BOZEMAN.

Meridian Aug. 14.

Meeting of the Louisiana Associations.

Grand Cane meets at Keachi on Thursday night before the first Sunday in September, 1886.

North Louisiana meets at Rocky Mount, Bassin Parish, La., September 11th, 1886.

Red River meets at Mt. Lebanon, Louisiana, on Friday night before the fourth Sunday in September, 1886.

Louisiana meets at Evergreen, Avoyelles Parish, on Thursday before the first Sunday in October, 1886.

Palestine meets with Union church, Caldwell Parish, on Friday before the first Sunday in October, 1886.

Vernon meets with Hemp Hill church, Rapides Parish, on Saturday before the first Sunday in October, 1886.

Bethlehem meets with Hebron church on Saturday before the first Sunday in October, 1886.

Calcasieu meets with Sugartown church on Friday before the third Sunday in October, 1886.

Guachita meets with Pine Grove church on Thursday before the third Sunday in October, 1886.

Bayou Macon meets with Beulah church, West Carroll Parish on Friday before the second Sunday in October, 1886.

Sabine meets at Robeline on T. & P. road, on Thursday before the third Sunday in October, 1886.

I have not seen last years minutes of Concord, Big Creek, Central, Eastern, Enon, (part in Louisiana), Liberty, (part in Louisiana), Mississippi River, (part in Louisiana), Shady Grove and Gulf Coast, (part in Mississippi), but would be obliged very much to clerks if they will send me a copy annually.

G. W. HARTSFIELD,

Mansfield, La.

The First Baptist church is situated on the corner of Third and Market St. The location of the church is one of the best in the city, central and in the best portion of the city. The building is an elegant one with splendid proportions. The auditorium is large, with a seating capacity of five hundred, and has recently undergone repairs. The pulpit has just been furnished with a beautiful set of chairs. The membership is good and is steadily growing. Conversions and baptisms are constantly occurring. The Sabbath school is very large and growing all the time. Superintendent, teachers and scholars are enthusiastic and making improvements almost every Sunday. A splendid library of new books has just been purchased and are being read by the members of the school. The church is enjoying the pastoral services of Rev. Ellis M. Jones. Mr. Jones is a man of rare gifts both in the pulpit and in the social circle. He is very popular with his congregation and the citizens generally.—Fort Madison, (Iowa) Plain Dealer.

Mr. Jones is a Mississippi boy.

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HOME CIRCLE.

Conducted By Mrs. M. T. Gambrell

EDITORIAL.

FOLLOWING IN FAITH AND PATIENCE

Peter, in his denial of Christ, presented the result of "following afar off," and no doubt the purpose of inspiration in giving the record was two fold. 1. To warn against following afar off, and taking comfort with Christ's enemies, and 2. To encourage those who have fallen in to this sin to come closer to Christ, and receive his forgiveness and strength for future conflicts. We are not, any of us to expect exemption from trial, it is sure to come in some form or another, but there is one fact that ought to shine as a pole star in the darkest night that can settle down over any Christian's life. It is this: God our tender loving Father, will see to it that the trials shall not exceed the strength he gives—we shall come off more than conquerors through Christ that loved us and gave himself for us. All our planning may be thwarted, all our efforts seem to come to naught, but if we do our planning and our work with an eye single to God's glory, he will see to it that not one single effort is lost, and the seed sown will bring forth an hundred fold. Sometimes those who in spirit are most active for God are by a (to us) strange and mysterious providence, stopped by bodily suffering from lifting even a finger to carry forward the glorious work. Are we in these instances to question either the wisdom or love of the dear Father who holds every one of his children in as constant and tender remembrance as he does his only Begotten Son? Surely not! There are times when even the stoutest must stand still and see the salvation of the Lord. Times when God for the personal good of his people as well as for his own glory, lays his hands upon our activity that we may take time to come closer to the cross.

A Christian friend whose beautiful Christian life years ago helped and strengthened us through dark hours of toil and sacrifice writes "A heart trouble is the bridge which my Heavenly Father puts upon my impetuous spirit that longs to rush into the work" and those words penned in weakness and weariness of the flesh have come to us filled with strength and inspiration, they have been the means of smoothing out some rough places in our harness, because they have served to turn our eyes away from what are commonly called chappenings to the loving hand that leads all the journey through. Not till we stand beside the Jasper sea shall we fully appreciate how much the strength that sustained those in the van, was sent in answer to the prayers of those who shut away from life's activities and through the dim drear corridors of pain carried with faithful patience the light of Christian lives. This class, it sometimes seems to us follows the Lord more fully than any other.

It is sometimes true that the zeal and ardor which accompany active effort rather detract from the pure spiritual flavoring of the service in that a spirit of glorying in them rather than in Christ, finds an entrance into the heart; but to those who in patience wait God's will while pain burdened bodies weigh down their spirits there can be no glorying in self.

Not for anything would we take one from the crown of those who lead the host of God, or those who in stalwart strength do valiant service in the pulling down of the strongholds of sin, but we would specially turn aside to note those who in patience follow the Master sending out from their shadowed homes, benedictions of strength and patience and wisdom.

YOUNG HOPEFULS

Letter to the Young Hopefuls

Suppose mamma and papa were to give you a little flower garden with seeds and tools and tell you if you work, it will be worth more than anything else to you. Do you think you would work that little garden? Yes, I am sure you would. Did you never think, dear little friends, you have a flower garden, given to you by your Heavenly Father?

God has given you a life with everything necessary to make it a beautiful garden if you will follow his instructions.

First, He says work that garden now. While you are young is the time to sow your seeds. Farmer boys all know that where land is fresh vegetation grows better.

So with boys and girls, what you learn now is worth to you a hundred per cent. more than what you learn 10 years from now.

You cannot stow the mind too full, for each seed placed in there makes room for another. The same way with the heart and soul; the more you cultivate them, the larger they grow.

Second, God not only requires us to sow, but we must be careful of the kind of seed we sow. Good seed sown in your hearts and minds will make good men and women. Bad seed will make bad men and women.

Young Hopefuls want the good seed. How can you tell the good seed?

Suppose mamma sent you to purchase a certain kind of seed. After carefully examining the packages you spy one under all the others labeled in large letters. You recognize that to be what mamma wants.

"This is it," you say.

"But that costs more than these," remarks the florist.

"They are the right seed though, I must have these," you persist.

"Ah! that is it, you choose the right seed and they will be sure to be good. They cost more but they are genuine."

Some times it costs a great deal to do what we know to be right, but no matter, pay the cost and do it; you are sowing good seeds in that garden God has entrusted to your care. After awhile you will be astonished to see what lovely flowers your seed of right have blossomed into.

Third, If you could stand aside and view your life what would you see, Young Hopeful? Would your little garden be all filled with thorns and briars and bitter weeds and now and then when a frail forget-me-not tried to spring up it would be all overrun by selfish touch-me-nots? I hope not.

AUNT BEN.

Mrs. Gambrell:

As we are together this evening I will write a few lines to let the sins know how we are getting along at the little village of Slate Springs. We are about the same age and have fair skin.

As school is out we haven't much to do but help mama milk and gather vegetables for dinner, and at odd times we crochet.

We have Sunday-School every Sunday. We go most all the time. Our superintendent is Mr. S. Fox, and the teachers are Misses A. Fox, Villa D., Fannie Burnes, Pearl Brock, Mr. J. Burns, Mr. S. Dorah, and Mrs. Belle Spencer. The organists are Miss Fannie Burns and Miss Cora Pryor. We have preaching once every month, by Mr. J. F. Wilson.

As this letter is getting lengthy, we will close by wishing the RECORD success.

LAURA & IDA.

Dear Friends:

We thought we would write you a little letter, to let you know how we are getting along; we go to Sunday-School at Pilgrim's Rest. Miss Lullie Mathews is our teacher we learned ten verses in the Bible piece, and she gave us ten cents

apiece. We send our money to Mrs. Gambrell for Mrs. Nelson. Hope it will be a blessing to some poor soul. Brother Holcombe is our pastor. We all love him very much.

Our protracted meeting will begin the first Sunday in August, hope to see some of our little friends there. We will promise them a nice time.

Mrs. Gambrell, will you print our letter and send each of us a copy of the RECORD?

Your little friends,

MISHAUR JONES,
DELLA RIMES,
RUTH TILLMAN.

Dear Mrs. Gambrell:

Waiting to join you merry little band of Young Hopefuls, I, myself, in my lonely little room this gloomy morning, I thought I would tell the cousins about our little Sunday-school. We have got a nice little Sunday-school, I like to go to Sunday-school and like the know my lessons well. Oh, what a great thing it is to obey God's commands and how happy it makes one to obey them. We must all try to obey God and be good and he will love us.

ADA SMITH.

Sallis, Miss.

FOOTPRINTS.

BY S. WHITE.

Henry—In studying the footprints of Jesus there looms up such a grandeur as we get closer to him that it is with feelings of trepidation that I venture to speak now. We come to see him as our example in humanity, he came not to be ministered unto, but to minister, with force he rebuked his disciples and yet how gently when he laid aside his garment and girded himself with a towel took water in a basin and began to wash his disciple's feet, the work of a bond servant, a manual work, with what astonishment and wonder they must have watched him, they had been regarding him as one who was to be their King, his kingdom they believed was to be a glorious kingdom and they as his dearest friends and adherents would be assigned positions of great honor and they had been disputing among themselves which should have the highest post. Jesus they regarded as their future king and yet he taking the most humble position it was possible for him to take, how abashed the loving John felt when Jesus washed his feet, how gladly would he have changed places with him, but he felt there proof and quietly submitted and doubtless in after life when he better understood the nature of Christ's Kingdom, that feet washing was very often before his eye and helped to make him the loving old man that he was, he there received much of the spirit of his Master, and in after life it bore in him rich fruits, and we hear him saying so humbly and so gently "Beloved let us love one another for love is of God." Yes John found out that love was in that lesson of humility, "My little children, let us not love in word, neither in tongue, but in deed and in truth," for that was the way he had learnt of his King.

He washed their feet, they were speechless with wonder and yet they were kindly reproved for they remembered their ambition for high places, but when he came to Peter, impulsive Peter he could not hold his tongue, he said Lord dost thou wash my feet. No, no, I cannot think of such a thing for my Lord, my Master to do so humble a thing as to wash my feet. Ah Peter thou dost not yet know why I do this but thou shalt know after a while but if I wash thee not thou hast no part in me." This was too much for Peter, have no part in Jesus? Oh my dear Master that must not be for I must be wholly thine therefore wash not only my feet but also my hands and my head. Ye call me Lord and Master and so I am if I have done so humble a service for you ye ought also to do so for one another for I have given you an example how to do. And my dear friends

the Footprints of Jesus is for our feet as much as it was for these disciples, teaching us that there is no work done for Jesus however humble it may be that is regarded as mean by him. We live as our Lord, and there is humble work for us to do, it may be to find the dirty, neglected street Arab and tell him the story of redeeming love, it may be to gather up the children of the victims of drink and bring them to the temperance school and teach them to shun the life-blighting cup, ever remembering that those neglected ones have souls which are more precious than earthly kingdoms. Our Master's command is to go to the highways and hedges and seek the poor, the lame, the blind, the neglected ones, and especially the neglected little ones and bring them to him, and I am sure we can each one find some such work to do and let us seek the Master's Spirit, that we may not shrink from it because it is humble work, it is our business to be in this work now and continue in it as long as we can find any to bring in, so shall we be among the reapers who will be welcomed by the Master to the Harvest Home.

TEMPERANCE.

A distinguished gentleman said: "It is a great pity that this great moral question cannot be discussed and settled without the stirring up of such strife and bitterness of feeling on both sides. The advocates of prohibition have no personal bitterness in this contest, as patriots and philanthropists they would like to help saloonists out of a disgraceful, degrading business and into respectable reputable business. But one might expect to stir the foulest cess-pool without raising poisonous effluvia as to stir these moral cess-pools called saloons and not offend and antagonize the most polluted and degraded of mankind."

Touch the liquor traffic and all the harpies of hell are ready to lend their aid to the poor deluded bearded men who uphold and advocate the open saloon.

The saloon is acknowledged by all sensible thinking persons to be the great strife generator of every land and section, then as a matter of course when it is sought to stop them in their work, the strife will wax hotter for a season.

The saloon and its advocates have long been sowing dragon's teeth they need to tremble as reaping time draws nigh, for One to whom all power is given said "Whoever a man soweth that shall he also reap."

Of all the strange paradoxes of our time, the strangest seems to be that of a person who teaches that intoxicating liquor is physically evil, and morally and socially seductive and corrupting; who warns the public against the tavern as a trap and a temptation to ruin; yet—who, in his relation of citizen, takes part in the election of men who sanction the sale of drink, which he decries and denounces! It is worse than folly—it is inconsistency, contradiction and perversity. It is profession flouted by practice, it is moral suasion counteracted by legal temptation. Law has entrenched and emblazoned the liquor traffic, and no lesser agency can now annihilate it. It is too strong for mere moral suasion.—Dr. F. R. Lee, F. S. A.

Argument is always entitled to its own conclusion, and if one-half our temperance argument leads to the conclusion that society ought in this matter to protect itself, that every lower and higher consideration gather in a focus at this point, then to remand us again to the argument, to moral suasion, as opposed to the action which should follow it, is to make us impotent, and rob convictions of their appropriate power. Moral suasion aims to persuade the community to what? Why, to renovate itself by its communal force, here and now; and

not to fill the ear with platitudes which a moderate drinker will assent to over his very cups. More than this, moral suasion is itself an evil; a gross waste of moral power—a prancing of idle hoof and punching of good ground into mud without going anywhere—when it is robbed of its proper ends and lines of action.—John Bascom.

In my judgement the temperance movement is one of the greatest importance. It seems as if other reforms, sorely needed, could not be made until the success of our temperance reform had laid a foundation for them.

Allow me to add that at this stage of our movement, when fifty years of agitation have thoroughly educated the nation on this subject, it seems to me we are wasting our labor unless we supplement moral suasion by demanding of our several states such legislation as will make our streets safe for reformed men to walk in.—Wendell Phillips.

SELECTED.

AUNT CAROLINE ON OVERWORK

BY CHARITY SNOW.

"Do I believe in wimmen workin' themselves to death? No, of course I don't, and yet there's ninety-nine wimmen out of every hundred who do it, and folks say they've got the consumption, or a fever or newralgia; and the minister calls it a dispensation of Providence, and all this time 'twas jest overwork and nothin' else ailed them. Their folks make a great funeral for 'em and spend more money to bury 'em than they ever spent on 'em livin' so to speak. They call it payin' the last tribute of respect. Why, Charity, child if they'd paid 'em the first tribute of respect and treated 'em half as well livin' as dead, the last tribute might have been put off for years. I think the Lord calkerlated for people to live a good deal longer than they do, but what with eatin' and drinkin' out of season, workin' too hard and sleepin' too little, our lives git pretty well shortened up. There ought to be a law passed against overworkin', but I don't know then how they'd git it at it, for folks have such different constitutions that what would kill one person would only be healthy exercise for somebody else."

"Now I had a master constitution, and thought when I was young, I could do most everything—and I've been through some terrible hard times"—and Aunt C. sighed reflectively. "Yes, I've been through scenes on scenes, and it's a wonder that I aint more rheumatically than what I be, but then there never seemed to be no help for it. I was put into jest such places, and no way out of 'em except by hard work, and la, there's thousands of wimmen situated just so now; poor creatures, I pity 'em, and they hant got my constitution, neither."

"Who do you think is to blame for this state of affairs, Aunt Caroline?"

"Well, ef I was to say jest what I think, I sh'd say the men and wimmen were both to blame equally, especially the men. Most young couples start out kinder poor. They feel economical and ambitious, and git in the habit of doin' everything alone in the house and out, and, well they can when the family's small. But after a few years, their children are comin' along, and perhaps they take the old folks to take care of; but the pretty little wife has got in the way of doin' all the work, and so she keeps tryin' year after year, and she grows to be a fretful worried old woman before she's been a young one, and bimeby she drops off and leaves a little helpless family, and a big helpless husband, and that's the end of her as far as this world is concerned. I'm allers thankful for such poor, worn-out creeters that there's rest in heaven," and Aunt Caroline sang

with her quavering old voice.

On the other side of Jordan,
In the sweet fields of Eden,
Where the tree of life is blooming,
There is rest for you

There was silence for awhile, and then I said, "But Aunt Caroline, there ought to be a remedy for evil. Where is the remedy for this?"

"I don't know, child. I aint wise enough to tell. But I do know that if I had my life to live over again, I'd do different, but my experience won't do no body else much good. They've all got to learn for themselves. Curs thing aint it? By the time you git learnt jestly how to live, you up and die. Seems as ef there ought to be some way to save up the experiences of a lifetime, and will it to them who foller, just as you do property, and it's my opinion that I could do a plaguey sight more good than money does. But I was agoin' to say that the heaviest end of the yoke comes generally on the woman's shoulders. The care of the family falls mostly to her. Then there's all the house work, and ten to one she takes some of the out door chores onto herself to help him, that she'd no business to, or ought to bring the children up to do, like feedin' pigs and hens, milkin' and luggin' in wood and water, and any amount of sich work."

"Men folks git a lot of merchinees to help themselves. There's a machine to do most everything, to plant, and mow, and rake and pitch and thrash, one to husk corn, and another to shell it, and so on and so forth. But if a woman can git a wash board and clothes-wringer, and apple-parer, she thinks herself well off. Then, very likely, he keeps one or two hired hands all the summer, and a boy to work his board and go to school winters, and when there's a special rush in plantin' or hayin' or apple pickin' or hog killin', why he gits a lot of extra hands for a week or two at a time."

"And she's jest as rushed as he is. In the spring its house cleanin', and soap makin', and paintin', and paperin', and gettin' all the famerly's summer clothes ready, but hers (she never touches them till the last one). In the summer there's the butter and the cheese to make, and extra help to cook for and clean up after, and putty likely company, for I've allers noticed that company comes mostly when you're the busiest and the weather's the hottest. In the fall there's preserves and jellies and pickles to make, and punkins and apples and sweet corn to dry, cider apple sass to do, and filled dinner to git, winter things to make and to mend, house cleanin' agin', lard to try, tripe to clean, sassaige and mince-meat to make, spinnin' and knittin' to do, till she declares she never had to work so hard in her life. All times of the year, there's washin' and ironin', sweepin' and bed makin', cooking and the like. If she has girls, and they're big enough to be of any use to her, they're at school, or off to sumthin' else. The boys help their father, of course, and she waits on the whole of 'em up to their eyes. Perhaps once or twice a year, she'll git a girl for a few days, but she's luckier than the average if she does."

"I was readin' only the other day that the heft of wimmen in the insane hospitals were famer's wives, and I don't doubt it. Now, there aint a healthier, happier kind of work in the world than farmin', if its managed right; and if farmers wives had any kind of a fair chance, there's no need of their bein' crazy no more than other folks wives. They have more blessings, take it all around, than most folks, but blessings that are abused turn to the wust kind of curses, I've allers noticed that."

"Did you ever know any insane people among famers, Aunt Caroline?"

"La, yes, child. There was Squire Comstock's family. He had six girls and no boys. He was a curus kind of a man, and as fast as them girls come up to bigness, he

took every one of them and his wife help her. Tle schoolin', they were after a dreadful s. All they took money, seem worked and They had a hired help on. They never even to wonder the goin anywh nice clothes. co and drillin summer for farm, and the sey woolseys winter wear books, nor to readin'. We three girls took crazy on of 'em went a another fell d and the last o she was so ra her to the Squire grumb expense. Bu pence long, sh safe in a year. "How did worked with "I was jest didn't go craz workin' out d that. People crazy out in sunshine; but tin' too much times there's thing. Workin the world exa the right thin natural. Sall it; but she did better herself. up to read a had time giv wouldn't a ma she was sixteen city with a didn't live but "Mary, she liftin' and strength, and complaint, an enamoost like the use of her use 'em much any woman's knittin' or b she's too old don't seem to courage, and to behold, I have somethin "Marthy, she left, and she father and m She's boy for mother, and creeter never grew up, sh the Squire, an up a little, an and now she h riage, and ev gets her mot work an hour old lady has le peetin' anyth she takes ev good or bad. she never smil doctor says brain; but she dyin' of hard change. They cost thousands full of the no Squire has go notion to help sense. But the they've allers little in it. M house a spell was dead se says nothin' e ence to her m was the one sl for most. Ef saint on earth stock." "That's a p auntie, and v discourage fam "You don't s don't mean it more good no chan farmin', n

